

It is These People I Fear Pose a Danger to Jihad

“All praise is due to Allah alone, and may peace and blessings be upon the one after whom there is no prophet. To proceed:

The defeatists and discouragers are well-known — recognized both by the tone of their speech and by its explicit content. They are no secret to anyone, and their harm is avoided. But there is another group who harm jihad and the mujahideen, striking a deadly blow at the very heart of the jihadi path — all in the name of jihad, claiming love for it and for the mujahideen, and claiming to defend them. Few people recognize them, so it becomes necessary to identify them and some of their traits and qualities, so they can be avoided, and so people may be warned against them.

From the most prominent traits and characteristics of this group:

1. Known for troublemaking, provocation, idle talk, bad manners, poor character, and loud noise — so that people might think they possess knowledge and action, that they are people of jihad and striving, or that they have some standing — but in reality, they have nothing.
2. They raise their voices above the voice of the Prophet ﷺ, above the Qur’anic text, and above the voices of the scholars. They respect nothing and no one, justifying themselves with excessive zeal for jihad, killing, and fighting. But their zeal, in reality, is nothing more than noise upon noise — like a mirage that the thirsty one thinks is water.
3. They lean toward any statement — even if wrong — that leads to extremism, excess, fanaticism, and bloodshed, even when it is unlawful.
4. They accuse anyone who disagrees with them — even if he is right — of defeatism and hostility toward jihad and the mujahideen, using intimidation and public shaming. You find them in every argument and dispute, veins bulging, voices raised — but when the time comes for real action, they hide, withdraw, and flee, as if the matter never concerned them at all.
5. They rely on agitation, shouting, excessive zeal, and slogans of killing and fighting to intimidate opponents — without knowledge or insight, and without regard for the objectives and guidelines of the Shariah. They cannot see beyond their noses — because they do not wish to look any further.
6. Despite their compounded ignorance, they — with brazen audacity and little religion or piety — wade into major issues, declaring things lawful and unlawful, making sweeping judgments, declaring right and wrong. And woe to you if you refute them, disagree with them, or advise them — for they will immediately classify you as one of the defeatists and against jihad and the mujahideen, or so they claim.

7. When they look at the words of scholars, they do not do so to learn or benefit, but to pick out scattered, ambiguous phrases here and there to bolster their noise, ignorance, falsehood, and incitement.
8. They belittle rights and sanctities, honoring neither covenant, nor trust, nor safe-conduct — because they do not know the meaning of covenant and trust, nor the meaning of treachery and the warnings and disgrace that result from it. If they dispute, they transgress; if they make a covenant, they betray; if entrusted, they act treacherously. For them, speaking about morals, manners, and etiquette is an insult — a sign of weakness in thought!
9. They despise people, especially those who disagree with them in matters they desire, looking down upon them arrogantly — because they imagine, as Satan beautifies it for them, that their noise and excessive chatter makes them the true mujahideen, and everyone else is a sitter and defeatist.
10. They know neither fairness nor justice — they will not give the truth its due from themselves nor from others. Woe to anyone who opposes them — for they are always right, and whoever disagrees with them is always wrong. Thus, they combine rejecting the truth with despising people — which is the very essence of arrogance.
11. They have bad manners, foul tongues, and evil suspicion — far removed from the morals of the mujahideen and from the noble character, knowledge, manners, and religion that jihad requires.
12. Their share of jihad is noise, idle talk, incitement, mockery, and belittling others. They have no known prior participation in jihad, nor steadfastness in the battlefields. Yet whoever hears them and sees their excessive, delusional zeal would think they are the very guardians of jihad, that they have never left any battlefield without engaging in it. They thus pretend to what they have not been given and to what is not in them — like one wearing two garments of falsehood.
13. They know nothing of organization or discipline, nor listening and obeying anyone. They have no elder they respect or return to; their only leader is their own whims, and whatever matches those whims.
14. They respect a scholar so long as he agrees with them and follows their desires. If he disagrees with them, there is no insult or abuse they will not attach to him. If he agrees with them on some statement, his word becomes an unquestionable proof, celebrated loudly and widely. But if he disagrees with them on a matter — even if it is the truth — they belittle him and his knowledge, suddenly speaking about whether one should be partisan toward scholars or not.

All of this they do under the pretense of zeal for jihad and defending it. Yet jihad and the mujahideen are innocent of them and their manners — as innocent as the wolf was of the blood of Yusuf (peace be upon him).

The danger of this group appears in several ways:

- Through their noise, incitement, idle talk, and excessive zeal, they create psychological pressure on the mujahideen and their leaders, and intellectual intimidation. They may even negatively influence their decisions and stances, leading to results we neither want nor love, and which do not serve the interests of jihad.
- Through their aforementioned manners, they create intellectual intimidation for many scholars, preachers, and students of knowledge — causing some to withhold, seeking to protect their reputations, from speaking out, advising, and proclaiming the truth — at a time when the ummah is in dire need of their counsel and voices.
- They tarnish the methodology of jihad and the image it should have, giving others a very dark and negative picture of jihad and the mujahideen.
- Through their aforementioned manners, they repel people from supporting the mujahideen and from joining the path and methodology of striving and jihad — thereby prolonging the lifespan of tyrannical rulers and giving their regimes more time, knowingly or unknowingly.
- This group serves as a fertile environment for the infiltration of spies and agents working for the enemies, because penetrating jihadi groups through this type of people is easy — anyone can do it. The more you insult and belittle opponents, and adopt a style of noise, incitement, false zeal, and arrogance in speech, the more trusted and feared you become — and how easy that is for spies and agents! Many contemporary jihadi movements have been harmed and infiltrated through this type of person, and there are plenty of examples if we wished to cite them.

Therefore, my advice to my brothers — especially the mujahideen, may Allah protect them from all evil and impurity — is to beware of this type of person, to pay them no attention, to ignore them, and not to be deceived by their delusional excess of zeal. Excess is the brother of deficiency, and extremism is the brother of negligence. The stage is very critical and does not allow for prolonged engagement with such people or with similar suspicious troublemakers.

This is something we have been building, establishing, and calling to for more than twenty-five years — we will not allow this small handful of extremists, noisy people, and immoral ones — nor others — to destroy it, distort it, or work to sabotage it from within.

Their intimidation, noise, and extremism will not scare us. By the permission, aid, and success granted by Allah, we will remain on guard against them — and against others from among the murji'ah (the delight of tyrannical rulers) — until Allah judges between us and them in truth, and He is the best of judges.

And our final call is that all praise is due to Allah, Lord of all creation.”

(By: Abu Baseer Abdul Mun'im Mustafa at-Tartoosi)